The copie of a Sermon pronounced by the Byshop of Salisburie at Paules Crosse the second Sondaye before Easter in the yere of our Lord. 1560. wherupon *D. Cole* first sought occasion to encounter, shortly set forthe as nere as the authour could call it to remembraunce, without any alteration or addition.

TERTVLLIANVS.

Præiudicatum est aduersus omnes hæreses: id esse verum, quodcunque primum: id esse adulterum quodcunque poste rius.

This is a pre iudice against all heresies: that that thinge is true, what soeuer was first: that is corrupt, whatsoeuer came after.

Concilium Nicænum.

Εθη ἀρχαῖα κρατείτω.

Mores antiqui obtineant.

THE COPIE OF *a Sermon pronounced by the Bisshop of Salisbury* at Paules Crosse the.ii. Sondaye before Easter in the yeare of our Lord God.1560. Wherupon *D. Cole* first sought occasiō to encoūter: shortly setforth, as nere as the authoure could call it to remembraunce without anī alteration or additiō.

1.Cor.ii.

☞Ego accepi a domino, quod et tradidi uobis: quoniam Dominus Iesꝰ in qua nocte tradebatur accepit panem. &c. I haue receyued of the lord, that thīg whiche I also haue deliuered vnto you: that is, that the Lord Jesus in the nyghte that he was bee trayed, tooke breade. &c.

SAint Paule after he was once appoynted oute by God to bee hys chosē vessel, to cary his name amonge al people, hauing occasion to make his abode for a long

lōg time in ỹ Citie of Cozinth, began there to instructe the people, to dzawe them from the folyes, & errours, that they, and their Fathers had longe lyued in afoze time, & to leade them to the ghospell of Chzyst, which then God of his mercie had newli shewed vnto the wozlde. And therwithal he deliuered vnto them the sacramēt oz holy misterye of Chzistes laste supper, to be pzactised and contynewed amongst them, as a moste certein pleadge and testimonie of the same.

But after that, thzoughe the wickednes of the Jewes, he was dziuen to depart thence, and to saile into Siria, the false Pzophets, menne ful of pzide, & vaine glozye, taking occasion at his absence sought meanes to discredit what

what so euer he had taught or dō:
and caused the people not only to
misselyke the ghospel of Christe,
that they had receyued at Sainct
Paules hand, but also to misse ence
the sacraments. For as touching
the ghospel, they were fallen frō
it in to sundrie great and horrible
heresies, concerning the resurrec-
tion, and other speciall pointes of
Christes religion. And as tou-
ching the sacramentes, where as
S. Paule had appointed thē the
holy misteries of the breaking of
Christes bodye, and sheddinge of
his bloud, that they should al eate
and drinke togeather with feare
and reuerence in remembraunce
of his deathe and passion, and so
cleue togeather in brotherly cha-
ritie, as being al the members of
one bodie, they forgetting the be-
rie

rie vse & institution therof, made smal accompt of Chrystes death, tooke eche man to him selfe seuerallye hys owne supper, despised theire poore bretherne, rent & deuided the churche of God, and so made the holy sacramente of loue and charitie, to serue them as an instrument of discord, & dissensiō.

Therfore saieth S. Paule vnto thē: shall I praise you for thus doing: in this thing surely I mai not praise you. For I see your cōgregations & comē metings are not to the better, but to the worse.

For a redresse hereof he calleth them back, to the first originall, & to the institution of Christe from whence they were fallen. For I, (sayeth he,) being amongste you delyuered you none other thynge then ẏ I had receiued of the lord.

That

That thynge he thought meetest for you. And therefore with the same ought you also to be cõtẽted.

Thus, when soeuer any order geuen by God is broken or abused, the beste redresse therof is, to restore it agayne into ẏ state that it first was in, at the begynnyng.

Thus when the Temple of god at Hierusalem was so shamfully disordred by the priestes and Leuites, that it was become a caue of theues. Christ for reformation therof, called them backe agayne to the first erection of the temple. Scriptum est: Domus mea Domus orationis vocabitur. It is writtẽ (sayeth Christ) in the scriptures. My house shalbe called the house of prayer. Thus was the temple of God vsed at the begynnynge & thus ought it to be vsed nowe.

Thus

Thus when Chriſt was appo-
ſed by the Scribes and Phariſes
in the caſe of diuorſe, whether he
thoughte it lawfull for a man to
put his wyfe from hym for euery
light cauſe, and to marí an other,
he made them aunſweare by the
fyrſte inſtitution and ordinaunce
of mariage. A principio non fuit
ita. Scriptū eſt: Erunt duo in carne
vna. It was not ſo (ſayth Chriſt)
at the beginning. It is written.
They ſhalbe two in one fleaſhe.
Now therefore they are not two,
but one fleaſhe. As yf he ſhoulde
haue ſaide: This is the ordinaūce
of God my father. This may not
be brokē for your pleaſures ſake,
but muſte remayne in ſtrengthe,
and laſt for euer.

This S. Paule, that the Co-
rinthiās myght the better vnder-
ſtand

stand, that they had vnreuerently missensed the Lords supper, & be the more wyllynge to redresse the same, laied Christs first institution before theyr eies, as a true paterne whereby the sooner they myght redresse it. Looke (sayeth he) what thing I receyued of the Lorde, the same thing I delyuered ouer faithfullye vnto you. I gaue you not ani phãsie, or deuise of mine owne, but that thing only that Christ had before delyuered me. This rule is infallible. Hereby your doinges may best be tryed: This, I iudg, to be the verie true meaning of these wordes of S. Paule. Now for as mutch as in this laste age of the world, the same holy sacramente or misterie of Christes last supper hathe ben lykewyse stayned with diuerse foule

foule abuſes, & ſpeciallie for that, notwithſtandyng it hath pleaſed almyghty God of his great mercye, in theſe our dayes to remoue awaye all ſuche deformities, and to reſtore agayne the ſame holye miſteries to the firſt original: yet there be diuers that wilfullye remaine in ignorannce, and not only, be vnthankful vnto almighty God for hys greate benefites, but alſo take pleaſure in the errours, wherin they haue of long time bē trained. And that not onlye the poore and ignorante, but alſo the ryche, and ſuche as ſhuld be learned, & know god. I haue thought it good therefore, at thys tyme, to ſtande the longer vpon the ſame wordes of S. Paule: that we may the more clearely ſee the firſte inſtitution of the holy ſacrament, &

howe

how far in theise latter dayes we haue strayed from it. It was to be hoped, for as much as the glorious lyghte of the Ghospell of Chryst is now so mightely and so farre spread abrode, that no man would lightly misse his way, (as afore in the time of darknes) and periche wilfully.

But we may remember when the Iewes were deliuered out of Egipt, and had ben wonderfully conducted through the redde sea, and set at lybertie, and were passing quietly into the lande of promisse, a land flowing with milke and honye: yet were there diuers weary of theyr beyng there, and fayne would returne agayne into Egipt to be in bõdage, in thraldome and in miserye as they had ben before.

We

We maie remember, when the Iewes were delyuered from Idolatry, wherin they and there fathers had long continued, & were brought to the true knowledge & worship of the euerliuing God of Israell, notwithstandynge they were in dede the people of God, yet wer there many amongst thē that misliked the tyme, and as it is reported by the Prophet Hieremye, cryed out agaynste hym.

Sermonē, quem locutus es nobis in nomīne domini, non audiemus ex te: sed facientes faciemus omne verbum quod egredietur ex ore nostro vt sacrificemus regine cæli, et libemus ei libamina: sicut fecimus nos et patres nostri, reges nostri et prīcipes nostri in vrbibus Iudæ, & in plateis Hierusalē: et saturati sumus panibus & bene nobis erat, et malū

non

non vidimus. That is: We will not heare the word, that thou spekest vnto vs in the name of ỹ lord but we will do euery thinge that shall procede oute from our owne mouth, as to burne incense to the Quene of Heauē, and to offer vp Drinke offeringes vnto her, as both we haue donne, and oure fathers, and our kinges & our princes in the citie of Juda, and in the streates of Hierusalem. For then had we plentie of victualles, and were well and felt no euyl.

We remember, when the ghospel of Christ was preached by. S Paule at Ephesus, & the deuels mouthe was therby stopped, & all his force and power taken from hym, yet there was a great nomber that rose vp againste Paule and violently withstode hys doc-

trine

trine, and cryed out with mayne voyce agaynst him, Magna est diana Ephesiorum. Great is Diana the Goddesse of the Ephesians.

Euẽ so in these dayes, notwithstanding the cõparison may happely seme sõwhat odious, where as the holie Cõmunion is restored to the vse and fourme of the primitiue church, to the same order that was deliuered & appointed by Christ, and after practised by the Apostles, and cõtinued by the holi doctours and fathers, for the space of fyue or sixe hundred yeares, throughout all the whole Catholick church of Christ without exception, or any one sufficyente example to be shewed to the contrary, yet are there sũme thys daye that refuse it, and shunne it, and vnaduisedly, & wilfully rũne hed-

hedlong to the Masse: of a good zeale (I hope) but not accordyng vnto knowledge. For alas, they vnderstande not what they doe, they know not neither the cõmunion, neither the Masse: neither wil thei harke, or inquire to come to knowledge. And so in the middest of the light they remayne stil in darknes.

Wherfore as I sayde afore, I haue thought it nedful to intreat sumwhat herof at this time, and haue good hope through Goddes grace so to laye foorthe the whole matter, not w eloquẽce of words, but with simplicitie of the truthe, that it may be playne bothe vnto thẽ that haue forsaken the masse, for what cause, and howe iustlye they haue forsakẽ it, and also vnto them that as yet delite in it,

what

what maner of thinge it is that they delyte in.

I knowe, sum man wil say, for as muche as the sacramente is a holye thynge, the ordinaunce of Chryst, the hygh misterye of hys death, & of our saluatiō to remain in the churche for euer. Therfore it cannot possibly be abused, and al that we speake this day in this behalfe, we speake of malice, and not of truthe.

True it is the sacrament is an holy thig, the ordinaūce of christ, the mistery of oure saluation: yet is there nothing so good, no ordinannce so holy, no misteri so heauenly, but through the foly, & frowardnes of mā, it mai be abused.

The Serpent that was set vp by Moises in the wildernes was an holy thing, for it was a sacra-

ment

ment, & a fygure of Chryst hanging on the crosse: yet was it abused. The Gospell of Christe is an holy thyng, yet S. Paule sayeth to the Philippians, there were sume then that preached it for malice, and contention, doing therby seruice not vnto Jesus Christe, whō thei professed in their mouth but vnto their owne bellye. And thus beeyng holye in it selfe, yet was it shamefully abused.

And what thing is there so holie as the name of God? and yet what thing is there so often take in vaine, or somutche abused?

But to cume neare to oure purpose, the sacramente of Baptime is an holy thyng: yet hathe it ben abused, and that in the churche of God: yea, euen at the beginninge of the churche, euen when the A-

postles of Chryst were yet alyue: and the bloude of Chryste as yet freash & greene before theyr eies.

In S. Paules time there wer summe that baptised for the dead: after that, there were summe that baptised suche as were alreadye dead: and sprinkled thē with water in the name of the father of the sonne and of the holy ghost, laied theyr handes ouer them, and called thē by theyr names, as if they had ben alyue. Which thyng was reproued & forbidden in the councell of Carthage.

Others there were that baptised Chyldren beefore they were borne, beyng as yet in theyre mothers wombe. Whyche thyng is mencioned and reproued by saint Augustine.

All these as may sone appeare, were

were greate abuses.

Thus the sacrament of Baptisme, notwithstandyng, it were a holy thing yet was abused.

The sacrament of the breking of Chrystes bodye, and the sheadyng of his bloud is an heauenly misterye, and an holy thynge, yet hathe it often tymes ben abused, and that in the primitiue church, when the religiō of Christ semed to be in highest perfection.

In the time of Tertullian, and of S. Cipriā, which was a thousand and foure hundred yeres agoe, wemen commenlye toke the sacrament home with thē in their napkins and layed it vp in theire chestes, & receiued a portion of it in ỳ mozning befoze other meats.

This was an abuse of the sacrament, & therfoze was it brokē.

In S. Cipzians and S. Auguſtines time, young babes, aſſone as they were Baptiſed, receyued the Communion. But that was a great abuſe. Foz by the doctryne of S. Paule, the holy miſteries ought to be geuen vnto nonz, but onely vnto ſuche, as bee hable to vnderſtand the meanyng therof, to iudg the Lozdes bodye, and to declare his deathe. And therefoze now infantes, when they be baptiſed, receyue not the Communiõ. In the time of S. Hierom, ſume poztion of the holy Communion was ſent from the churche to the new maried man, and to his wife to be receyued at home.

This was a diſozder of ỹ ſacrament, & therfoze now is not vſed.

S. Ireneus (ſayeth) that one Marcus a Necromanſer was wont

wonte to enchaunte the cuppe of the sacrament of Christes bloud, so that the liquoure should seeme to increase and multiplie, and frō a litle to growe to a great quantitie. This also was an horrible abuse of Christes holy sacramēts.

Summe of late time, haue receiued the communion for theyre purgation to cleare them selfe agaynst sume notorious slaunder. And then the priest chaunged the wordes which comenli be vsed at the ministration, (and said thus) Corpus Domini nostri Iesu Christie sit tibi ad purgationem.

Sūme others haue vsed to hāg the Sacramēt, as an Agnus dei, before their breastes, for a protection againste the assaultes of the deuel, and all other worldly enemyes. S. Benet ministred the com-

communion vnto a woman that was dead, and it maye well bee thought that other did ſo as well as he: For it is forbidde̅ by generall consente, in two counſelles, thone holde̅ at Antiſrodorum the other at Carthage.

No man can lightly denye but theſe were greate abuſes. For Chryſt appoynted not the ſacrament of hys laſte ſupper that wemen ſhould beare it home, & kepe it in theyr cheſts: nor that it ſhuld be ſent home to new maryed men and wemen, to be receyued in ſeuerall: nor that it ſhulde be miniſtred to babes and infantes, that knewe not what it ment: nor that Inchaunters or Necromanſers ſhoulde therby auaunte their deteſtable practiſes: nor that men ſhould therby diſcharg the̅ſelues

from

from slaunder: nor that it shulde be hanged before mens brestes, and caryed aboute as a shyelde agaynste the Deuell nor that it shoulde bee ministred vnto dead men or women, and closed vp in their mouthes, and layd with thē in their graues. But that such as bare the name of Chryste, & trusted to bee saued by hys bloude, shoulde communicate together, and solace them selues in the remembraunce of hys deathe.

This Christ hymselfe hath instructed vs: do this, he saith, in remembraunce of me. This is the very true & laufull vse of the holy Communion of Christes body & bloud, and all others are abuses.

We see therfore, that albeit the sacrament be an holy thinge, and an Heauenlye mysterye, yet that not-

notwithstandinge it maye many wayes be abused.

But what nede we so manye proues in a thinge that is so euident. S. Paule himselfe saw the abuses thereof in hys tyme. S. Paule himself, euen in the begynnyng of the Churche, within fortie yeares after christes death, witnesseth, that euen then there were abuses crept into the sacrament, and therfore reproueth the Corinthians. And for redresse thereof calleth them backe to the example and firste institution of Chryst. That same selfe thynge, (sayeth he) that I receyued of the Lord, that I deliuered vnto you, in suche sort as I had receiued it. Let that bee a paterne for you to folowe.

Summe man, perhappes, wil

heare

heare replie: notwithstãding the sacramẽt in it self, eyther through the wickednes, or through the folye of man, may be, and haue ben abused, yet neyther was there euer, nor can there be any suche abuse, in the masse. For it standeth of foure special parts: godly doctrine, godlye consecratton, godly receyuing of the sacramente, and godlye prayers. In conclusion, it is so heauenly & so godly a thing, that no foly, or wickednes canne enter into it.

These thinges, good brethern, I know haue ben oftẽ times spoken out of sutche places as thys is, and stoutly auoutched in your hearyng. And therfore, after that the masse had bẽ once abolyshed, by that noble prince of godly mememory king Edward the sixt, &

the

the next prince for that she knewe none other religion, and thought wel of the thing that she had ben so long trayned in, woulde nedes haue it put in vre again, through all her dominions, it was forthewith restored, in lyke manner, in al poyntes, as it had ben vsed before, without any kynde of alteration, or chaunge: as I beleue, that their verye doinges therein myghte stande for proofe sufficyent, that neyther the masse it self, nor any parsell or pointe thereof, had euer ben abused.

But alas, what yf they that most of all other defend the masse, thẽselues fynde faultes and abuses in the masse: Mark (I praie you) what I saye: what if the verye maainteyners, and proctours of the masse, confesse playnely vnto

the worlde in theyr bookes openly prynted, & set abrode, that there haue ben, and be abuses and errours in the Masse?

Albertus Pigghius, the greatest piller of that parte, in a litle treatise that he writeth of the Masse, hathe these wordes: Quod si qui abusus in rem sacratissimam, et saluberrimam irrepserũt, vt irrepsisse plerosque non diffitemur, scimus ad quem, et ad quos pertineat eosdẽ corrigere. That is to say, if there haue certeyne abuses crepte into that holy and holsome thynge, that is the Masse, as I graunte, there haue crepte in very manye, yet we knowe, to what man, and menne the redresse thereof dothe apperteyne. Here PIGGIHVS graunteth symplye withonte coloure, that diuerse abuses haue at

sun-

ſundry tymes priuilye creptt into the Maſſe. And yet I beleue, he was no ſuch enemie to the cauſe, that he would euer haue graũted ſomuch, ſpecially againſt ỳ ſame ſelf thing that he defẽded, vnleſſe he had knowen it perfectly, to bee true. If any man doubte of thys mã Albertus Pigghius, and know not hys authoritye, nor what he was, let hym vnderſtãd that whẽ I ſpeake of him, I ſpeake of al, for this is he, that al the reſt haue choſen to follow as their captain: The greateſt learned man, as it is ſuppoſed, and as he hymſelfe thoughte, that euer wrote in that quarrel. He hathe founde out errours, and abuſes, in the maſſe, & is not abaſhed openly to confeſſe the ſame.

Of theſe errours I haue intẽ-

ded

did sumwhat to intreate at thys tyme, not of all, for that would be an infinite labour, but of so manye and so farre forth as the tyme shall suffer me.

I wil not here enter to speake, eyther of Transubstanciation, either of the real presence, eyther of the sacrtfice, eyther of the comen sale or vtteraunce, eyther of the superstitious ceremonyes of the Masse, whyche are for the moste parte bothe verie bayne, and also in maner without number.

Of these thynges I am contēt to disaduauntage myselfe at thys tyme, and briefly to touche two or thre pointes, as of the latin tong, wherin commenly the masse hath ben vsed: of the Communion vnder one kynd: of the Canon: of the adoration of the sacramente: and

of

of the priuate masse. And of these thynges I intende to speake, although not so largelye, and with so many wordes, as ỳ cause would require: yet, by Goddes grace, so symply and so truely, that who so wyl be moued with truth or reason, shal sone perceyue there hath been abuses in the Masse. And yf there wer but one of these abuses in it, yet were it worthy to be spoken of, and to be amended. But if we shall pleanly see w oure eyes, that al the errours, & disorders, beside a great number els, which I willingly passe by, haue ben in the masse, (o good brethern,) let vs not then thinke, that so manye godlye men, in these oure dayes, haue spoken agaynste it without cause.

Fyrste, as touchynge the vn-

knowen

knowne & straung toung ẏ hathe ben vsed in the Masse, S. Pauls counsel and commaundement, is in generall, that what so euer is done, or sayde, in the congregation shoulde so bee done and sayde, that the hearers may haue cõfort thereby, and yelde thankes vnto God, and saye Amen. But the same saint Paule sayeth, yf thou make thy praier in the congregation with thy spirite, or noyce of straunge wordes, howe shall the vnlearned man thereunto say Amen? For he knoweth not what thou sayest. For notwithstanding thy prayer, perhappes, bee good, yet hathe the other no confort or profyte by it. And therefore (he sayth) Farther, I had leuer vtter fiue words in ẏ congregatiõ with

vnder-

vnderstandingof my meaning, so that the reste may haue instructiō therby, then ten thousand wordes in a straunge & vnknowē toung.

S. Augustine wrytinge vpon the Psalmes (sayeth) thus. O portet nos humano more, non auicularum ratione cantare, nam & Merulæ, et Psittaci, et Corui docētur sonare quod nesciunt: We must, (sayeth) saint Augustine, in the prayers that we make to god, not chirpe lyke birdes, but singe lyke men. For Popinioies, & Rauens, and other birdes are taughte to sing, they know not what.

Justinian a christiā Emperour made a streate constitution, that all Bishops and priestes shoulde pronounce the wordes of the ministration, with open voyce, that the people myght saye, Amen.

And

And to passe by al other authorities and examples in this behalf, before the church grew to corruption, all christian men throughe out the world made their commō prayers, and had the holy cōmunion in theire owne commen and knowne toung. But in the masse, as it hathe ben vsed in this later age of the worlde, the priest vttereth the holy misteries in suche a language, as neither the people, nor oftentimes himself vnderstādeth the meanyng. And thus the death of Christ, and hys passion, is setfoorthe in suche sorte, as the poore people can haue no confort or frute therby, nor geue thankes vnto God, nor saye, Amen. Of al that holy supper, and most cōfortable ordinaunce of Christ, there was nothig for the simple soules

to consider, but only a number of gestures and countenaunces, & yet neyther they, nor the Priest knewe, what they mente. Thinke you this was Christes meaning when he ordeyned the cõmunion first? Thinke you that S. Paule receiued these thinges of the lord & delyuered the same to the Corinthians? O good bretherne, Christe ordeyned the holy sacramẽt for our sakes, that we might therby, remẽber ỹ misteries of his death, & knowỹ price of his bloud

Touching the second abuse of the communion vnder one kynde it would be long to say, so mutche as ỹ place would seme to require. For, besides the Institution of Christe, and the wordes of S. Paule, which to a christian man may seme sufficiente, it was vsed through out the whole catholique

churche

church, sixe hundred yeares after Christes ascension, vnder bothe kindes without exceptiō. But in one word, to say, that may be sufficient for a wise man to consider: Gelasius, an olde father of the church, & a bishop of Rome, saieth that to minister the cōmuniō vnder one kind, is opē sacrilegy. His words be these. Diuisio vni⁹ eiusdemque misterii sine grandi sacrilegio non potest peruenire. I trust I shall nede no farther euidence, to proue that ỹ masse, in this part, hath ben abused. The third point that I promised to speake of, is ỹ canon, a thing, for manie causes, verie vaine in it selfe, and so vncerteine, that no man can readily tel, on whom to father it.

S Paule saieth, scio cui credidi, et certus sum. I knowe whome I haue beleued, and I am certeine,

And vnto Timothe he sayth, permane in his quæ didicisti, sciens a quo didiceris. Stande stedfastlye in sutch things as thou hast learned, knowing of whom thou hast learned them. Yet mani men, this daye, stande to the Canon, as vnto the holiest part of al the masse, and knowe not of whō they haue learned it. Summe say Alexander the firste made it: summe saye Leo: summe saie, Gelasius: sūme saye Gregozius the first: Gregorius (sayeth) one Scholasticus: sūme others saye Gzegozius the thirde: But Innocentious tertius, toput the matter quite oute of doubte, saide plainely, it came frō Chziste, and from his Apostles. Howe be it, who soeuer were the fyzste deuyser of it, it fozceth not. The substaūce of it, and the meanyng

ning is moze material, & therof I thinke it nedeful to touch summe part, in as few wozds, as I may. Foz not withstandynge, I haue small pleasure in opening sutche maters, as may seme odious, yet is it behoueful, foz euerie man, to vnderstand, of ẏ thinge that was compted so hyghe and holy, what maner a thyng it was, and what it conteyned.

First the pzieſt in the Cannon, desireth god to bleſſe Chzistes body, as though it were not sufficyently blessed alreadye. Fozther (he sayeth) that he offereth & pzesenteth vp Chzist vnto his father, which is an open blasphemy. Foz contrarywyse, Chziste pzesenteth vp vs, and maketh vs a swete oblatiõ in the sight of god his father.

Mozeouer he desireth god so to

accept the bodie of his sõne Jesus chzist, as he once accepted ỹ sacrifice of Abel, oz the oblaciõ of Melchisedech. Jt is knowẽ that Abel offered vp of ỹ fruit of his flock a lãb oz a shepe: & ỹ Melchisedech offred vnto Abzaham, & his cõpanie, returning from the battaile, bzead & wine. And think we that Chzist ỹ son of god standeth so far in his fathers displeasure, that he nedeth a mozta1, and a miserable man to be his spokesman to pzocure him fauour, oz think we that god receiueth the bodie of his onli begotten son, non otherwise, then he once receyued a shepe oz a lãbe at the hãds of Abel: oz thẽ Abzahã receiued bzead & wine of Melchisedech: Jf no: whi thẽ maketh the pziest this pzayer, in the canõ immediatly after the cõsecration,

supra quæ propitio, ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri

tui iuſti Abel, et ſacrificium patriarchæ noſtri Abraham, et quod tibi obtulit ſumus ſacerdos tuus Melchiſedech.

That is to ſaye, loke downe with merciful countenaũce, vpon theſe ſacrifiſes, (ẏ is the vodie of chriſt thy ſon, & the cup his bloude) and vouchſafe to reſeyue thẽ as thou ſumtime vouchſauedſt to receiue the oblations of thy child Abel ẏ iuſt, & the ſacrifice of oure patriarch Abrahã, & that thyng ẏ was offred vnto the by thy high prieſt Melchiſedech. Beſides this he deſireth god ẏ an angel mai come & carrie chriſtes body away into heauẽ. This is the praier that he maketh. Iube hec perferri per manus ſancti angeli tui in ſublime altare tuum. what a fable is this ẏ chriſt ſhuld be borne vpõ an angel, & ſo caried vp away into heauẽ? I would not ſtand ſo long vpon theſe folies, if force draue me not thereunto.

There-

Therfore I leaue to speake farther of the Canon, geuing you occasion, by these few thinges, the better to iudge of the rest.

The fourth matter, that remaineth to be touched, is the adoration, a great matter ful of daunger, and ful of ieopardie, and so much the more daungerous, for that it is an honoure belonginge onelye vnto God, and yet withoute any warraunte of Goddes worde. Christe ỹ best knew what ought to be done herein, when he ordeyned, and delyuered the sacrament of hys bodye and bloud, gaue no commaundemente that any man shuld fall downe to it, or worship it. S. Paule that toke the sacramente at Christes hande, and as he had taken it, deliuered it to the Corinthiãs, neuer willed adoration

tion, or godly honour to be geuen vnto it. The olde doctours, & holi fathers of the church, S. Cipri-an, S. Chrisostome, S. Ambrose S. Hierome, S. Augustine, and others, that receyued the sacra-ment, at the Apostles hands, and as it may be thoughte, continewed the same in sutche sort, as they had receiued it, neuer make men-tion, in any of all theyr bookes of adouring, or worshipping of the sacramente. It is a very new de-uyse, and as it is well knowne, came but lately into the churche. About thre hundred yeares past, Honorius, being then Bishop of Rome, cõmaunded the sacrament to be lyfted vp, and the people, re-uerently, to bowe downe to it.

After hym, Urbanus, the fourth appoynted a holy daye of Corpus

Christi.

Chriſti, and graunted oute large pardons to the kepers of it, that the people ſhuld with better wyll reſorte to the churche, and kepe it holye. This is the greateſt antiquitie of the whole mater, aboute three hundred yeres agoe, it was firſt fouude oute, and put in practiſe. But Chriſt, and his Apoſtls, the holye fathers in the primitiue church, the doctours that followed them, and other learned & godlye men, what ſoeuer for the ſpace of a thouſande and two hundred yeares after Chriſt, neuer heard of it. Once agayne I ſay, for the ſpace of a thouſand, and two hũdred yeres, after Chriſtes aſcẽſiõ into heauen, thys worſhipping of the ſacramẽt was neuer knowne, or practiſed, in any place within þ whole catholique church of chriſt

throughe

throughout the whole worlde.
But after it was once receiued & put in vse, and the people begã to worship the sacrament, w godlye honour, the learned men, & schole doctours, that then were, sawe it could not stande withoute great daunger, & cõfessed that the ignorãt sort, therby, might sone be led into idolatrie. Marke I beseche you, what I say, for I know, vnto sũme mẽ it semeth not possible, ỹ there may be any kind of daunger, in worshipping the sacrauẽt of Christes body. And therefore, summe haue alleaged S. Augustines words in this behalfe: Nemo manducat nisi prius adoret, No mã eateth christes body, but first he dothe worship it. And agayne, Non peccamus adorando, sed magis peccaremus non adorando.

We

We offende not, in worshippinge the flesche of Christ, but rather we shoulde offende, yf we shoulde not worship it. But in dede, the schole doctours, and learned men sawe, there might bee daunger in worshipping the sacrament, and therfore gaue warning of it.

John Duns, and william Durand saie thus, if there remayned the substaunce of bread, after cõsecratiõ, the people would therof take occasion of Idolatrie, and in steade of Christes bodye, woulde geue godly worshipp vntoy bread. And therfore, they thought it best to remoue awaye the breade, & to bringe in transubstantiation, a worde newly deuised, and neuer once hearde, or spoken of, before the counsel of Laterane, holdẽ at Rome, in the yere of oure Lorde,

1215. But the olde doctours, & fathers, whyche firſte planted the churche, and to whome moze credite is to be geuen, wzyte plainly, that in the ſacramente, after conſecration, there remayneth ſtyll, verie bzead, and wyne in nature, & ſubſtaunce as befoze. And to alleadge one oz two in ſtead of manye, S. Auguſtine (ſayeth) in a ſermon ad infantes. Quod uidetis in menſa, panis eſt. That thynge that ye ſee, vpõ the table, is bzead. Gelaſius alſo (ſayth, in like ſozt. Non deſinit eſſe ſubſtantia panis, vel natura vini: ſed manent in ſuæ proprietate naturæ. It leaueth not to be the ſubſtaunce of bzeade, oz the nature of wyne, but they remayne, in the pzopertie of theire owne nature.

Theodozetus, an olde doctour of

of ỹ church, likewise saieth: Christus ea simbola, quæ videntur, corporis et sanguinis sui appellatione honorauit, non naturam transmutans, sed naturæ adiiciens gratiam. Christ (saieth) Theodoretus, honoured the bread & wine, whiche we see, with the names of his bodie & bloud: not chaũging the nature therof, but vnto the same nature ioyning his grace. I knowe not, what maye be moze clearlye spoken. S. Augustine saieth, it is bread: Gelasius saith, it leaueth not to be the substaunce, & nature of bread, and wine: Theodoretus saith, Christ honoured the bread & wine, with the naturs of his bodie, & bloud, but yet chaunged not their nature. Thus, the olde godly bishops, & fathers of ỹ church, acknowledg, & affirm that bread remaineth in the sacrament, after con-

consecration. But Duns, & Durand, & sūme others of the young fathers, & doctours say, if the people worship the sacramente, and breade remeine, then muste they nedes be, in great daūger of idolatrie. Wherfore we may wel cōclude of them both, for as mutch as it is cleare, by ẏ olde doctours that breade remaineth, that the people resorting to the masse, and there worshipping the sacramēt, must nedes be in daunger of idolatrye. Farther they say, Idolatrie may be don to the sacrament, yf a man happen to worship the accidents of the bread, (that is to say,) the whitenes, or roundenes or other sutch outward fourmes, or shewes of breade, as he seeth with his eye, & geue the honoure vnto ẏ in stede of Christes bodie.

O mi-

O miserable people, that thys is lead, to worship they know not what. For alas, how many of thē vnderstandeth these distinctions, or care for them: how many of thē vnderstand after what sorte accidentia mai be sine subiecto: or how whitenes is founded in the sacramente, or what is the difference, betwene substantia and accidens? Or what preist, when he went to masse, euer taughte the people to knowe these thynges, and to auoyde the daunger? Undoubtedly, I could neuer yet perceyue, by any readinge, eyther of the scriptures, or els of other prophane writinges, but that the people of all ages, hathe euer more ben redier, to receyue idolatrie, then to learne the distinctions, and quiddities of logique or Philosophie.

Thus

Thus we see, euen by the confession of Duns & Durand, and other theyr owne doctours, that he that goeth to the masse, & worshippeth the sacrament, onlesse he be learned, and take good heede, may soone committe idolatrie.

The doctrine of it selfe is newe: the profite of it suteth, as ỹ church of God for the space of twelue hundred yeares, was well hable to be without it. The ieopardie of it, great and horrible, and scarcely, possible, to be auoyded.

I speake not these thinges (good bretherne) to thentente to spoyle Christ of the honour, that is due vnto hym. I knowe, and confesse, that Christes blessed bodi is most worthi of al honour. I know that the flesche, of the sonne of God, is not therefore the lesse honorable,

because it is nowe become glorious, and sytteth in heauen, at the right hand of God hys father. The body of Christ, sitting aboue all heauens, is worshipped of vs, being here beneathe in earth. Therfore the priest at the Communion, beefore he enter into the holy misteries, geueth warnynge vnto the people, to mount vp with their mindes vnto heauē, and crieth vnto them, Sursum corda: Lift vp your heartes, according to the doctrine of S. Paule. Si vna surrexistis cum christo, ea quæ sursum
Colos. 3. sunt quærite, vbi Christus est sedens ad dexteram patris. If ye be risen againe with Christ, seke for those thinges, that be aboue, where as Christ is, sitting at the right hād of his father. And againe: Nostra
Philip. 3. conuersatio est in cælis, vnde saluatorē

torem expectamus. Oure conuersation, or dwelling is in heauen: from whence we loke for our sauyoure.

Therfore S. Augustine spake the woordes, that I before alleaged. Nemo manducat nisi prius adoret: No mã eateth christes flesh, but firste he doth worship it. The eatinge thereof, and the worshippinge muste ioyne together. But where we eate it, there muste we worship it: Therefore muste we worship it sitting in heauen. So layeth the olde doctour, & father, S. Chrisostome. Vbi cadauer, ibi aquilæ, Cadauer domini corpꝰ est: Aquilas autem nos appellat: vt ostendat, oportere illum ad alta contendere, qui ad hoc corpus accedit. Aquilarum enim non graculorum hæc mensa. 1. Cor. 16.

That is to saye. Where soeuer is the carcase, there bee the Egles: The carcase is Christes bodie: vs he calleth the Egles: to declare, that, whosoeuer wyll, approche neare to that bodye muste geat aloft. For this is a banket for Egles, that soare a highe, not for Jayes, that kepe the groũd. Christes bodye is in heauen. Thether therfore must we direct our hartes: there muste wee feede: there muste we refreshe oure selfe: and there must we worship it.

So sayeth, Sainte Hierome.

Abbebidiã. Ascẽdamus cum eo in cænaculum magnum stratum; ibi accipiamus ab eo sursum calicem noui testamenti: Let vs geat vp, saieth S. Hierome, with him, into the great dineryng chamber, that is alreadi prepared, and there let vs re-

receyue of hym aboue, the cup of the new testament.

So saieth saint Ambrose. Non super terram, nec in terra, nec secundum terram te quærere debemus; si volumus inuenire. We maye not seke for the, neither vpon ỹ earth, nor in ỹ earth, nor about ỹ earth, if we list to find ỹ. And to cõclude so sayeth Eusebius Emissenus. Exaltata mente adora corpꝰ dei tui. That is, lyfting vp thy mind vnto heauen there worship and adoure the body of thy God. *in Lucam Ca. 2. 4.*

Thus did the olde Catholique fathers worship ỹ bodie of christ. Thus maye wee also worship it safely, and without perill.

But to geue Goddes honour to the sacrament is a thing bothe lately brought into the Church, vnknowne and straunge, to the

aunciente Doctoures, and as the scholemē, and the greatest mainteiners of it, haue them selues cōfessed, an occasion of idolatrye, and full of daunger.

For what if the prieste happen not to cōsecrate? what if he leaue oute the wordes of consecration, and neuer speake them? as it is knowne, that sūme prieste haue donne many yeares together. Or what if the prieste haue no intention or minde to consecrate? what case standeth the poore people thē in? Or what thing is it that they worship? Christes body cannot be there without consecration: Consecration there canne be none as they them selues haue taught, yf there misse eyther pronuntiation, an vtteraunce of the woordes, or elles purpose, to cōsecrate, intentiō

tion. And howe canne the people know, w̄ what intention or mind the prieſt goeth to the maſſe? Or whether he hath dulye pronounced the woordes? Or whether he hath cõſecrated or no? And knowing none of theſe thynges, which in veri dede is not poſſible for thẽ to know, how can they be wel aſſured, that it is the bodie of Chriſt that ỹ prieſt holdeth vp? & whereunto they fall downe, and geue Godlye honoure? Thus, by their owne learning, the people muſte nedes ſtand ſtil in doubt, and neuer know certẽly what they woorſhip: O good people, thinke not ỹ I imagine theſe thynges of my ſelfe. Our owne aduerſaries, that ſtande againſte vs in thys cauſe, euen, the famouſte, and beſt learned of them al, haue ſene, & written, and confeſſed the ſame.

Alexander, a Bishop of Rome, wrytinge vpon the master of the sentences, taketh vp the matter on this sorte: for as mutche as the Priestes purpose, and his priuie doinges aboute the consecration, cannot be knowen, that therfore noman ought to worshyp the sacrament, when it is holdē vp, but with this condition, si ille consecrauerit. That is, If the Priest hathe consecrated.

That is to saye, when ye se the sacrament lifted vp, ye must saie, or thinke thus with your self. If this priest hath consecrated, then do I worshyp it: If he hathe not consecrated, then doe I not worship it. This sayeth Alexander, a Bishop of Rome.

But Thomas of Aquine, leaueth the mater a litle more at large.

He sayeth. Ista conditio non semper actu requiritur: satis est habere habitum. That is to say: It shall not be nedefull at euerye tyme, to saye or to thinke thus, whensoeuer ye knele downe to worship: but it shalbe sufficient yf ye haue a certeine readines, in your mind to say or to thinke so. Yet Holcot, writing likewise vpon the master of the sentences, sayeth thus: Laicus adorat hostiam non consecratam: ista fides sufficit illi ad saluationem: tamen est erronea. The laye man, saieth he, as it maye summe times happē, worshippeth a wafer that is not consecrate. Thys fayth is sufficient vnto him to his saluatiō, and yet is it a false faith, and erronious. And farther he cōcludeth in this sort, Homo potest mereri per fidem, erroniam, etiam

si contingat, vt adoret diabolum.' By these wordes, we mai see, such as will not content them selues to be ordred by Gods wisdom, how daungerously they runne headelonge at the laste.

Holcot was not the wurst learned man amongste them. Yet to vpholde the errour, that he had once taken in hande to defend, he was dryuen to confesse that a mã maye meede at Goddes hande by an erronious and false fayth, yea althoughe he worship the deuell.

This is the sertentie of the doctrine that the people of god, of lõg time hath ben led in. In the highest and heauenliest point of relygion, that is in the worshippinge of God, they them selues knowe not what they doe.

It is true, of them, that Christ

saieth

sayth to the womã of Samaria, ye worshipp ye know not what.

Alas, is this the honour that is due to Christ? Is this the worshipping of God in spirit & truth? Is this the seekinge of Christe in heauẽ? But summe man will say, these be trifling and light maters and proue nothyng. Sutche reportes, I know ar geuen abrode, of all that is preached & taughte this day, that what soeuer is spokẽ by any of vs, is light, and childishe, and not worth the hearing. But the reporters hereof ar they, to whom the authoritie of the old doctours, ỹ authoritie of the primitiue church, the authoritie of ỹ scriptures, ỹ authoritie of Christe himselfe semeth lyghte, and not greatly worthe the hearyng.

Lothe

Lothe I am here to rip vp, and to open vnto you the hygh misteryes, and secretes of theyr learnyng, and the force and strengthe of theyr reasons. Yet at this time the importunitie of them forceth me so to doe: ẏ after ye haue once taken aswell summe tast of theyr argumentes, as ye haue of ours: ye may the better, and more indifferentlye, iudge of bothe. And let not them, that priuilie and vntruly fynde faulte with our reasons, be agreued, yf they heare openly, and truly, sõwhat of their owne. And fyrst to begin with the head: marke ye well and waye this argument. God made two lightes in heauen, the greater lyghte to rule the day, the lesse light to rule the night: Ergo, there be two powers to rule the worlde, the Pope, that

that resembleth the sonne, and the Emperour that is farre lesse then he, and is likned vnto the moone. And how mutche the Emperour, is lesse, the glose declareth by Mathematical cõputatiõ, saying that the earth is seuen times greater then the moone, and the son .viii. tymes greater then the earth: So followeth it, that the Popes dygnitie is sixe and fiftie times greater then the dignitie of Themperoure. This is an argumente of thers vsed by Innocentius tertius vnto the Emperour of Constantinople. In principio creauit deus cælum et terram, non in principiis. God created heauẽ and earthe, in the beginninge, as in one, not in the beginninges, as in manye. Ergo the Pope hath the soueraintie ouer all kinges and Princes.

De Maior. et obed. Cap solita. et in glos. ibidem.

This

This is an argumente of theirs vsed by pope Bonifacius the. viii Extra de maioritate et obedientia: vnam sanctam. Cum transierit ad dum̃ tolletur velamen. That is, when the infidell shall cumme to Christ, the vele of darknes shalbe taken from his hart. Ergo, he that becummeth a preist, muste shaue hys crowne. This is an argumẽt of theirs, to be foũd in Isidorus.

There is but one onely God: Ergo, all nations, throughout the worlde, must praye to hym in one tonge. This is an argumente of theirs, made by Gerson somtime chauncelour of Parrise.

Ecce duo gladii hic: Beholde here be two swordes: Ergo, the Bishop of Rome hathe power of boothe sweardes, bothe spirituall & temporall. This is an argumente of

theirs

theyrs, vsed by Bonifatius, .viii. Extra de maioritate, et obedientia, as a boue.

The Bishop of Rome graunteth out pardōs, Ergo, there must nedes be a Purgatorie. This is an argumente of theires vsed by John Fysher Bishop of Rochester. Euntes docete omnes gentes: Go and teache all nations. And agayne: Quam speciosi pedes Euāgelizantium pacem, euangelizantium bona. O, howe bewtiful be the feete, of them that preache peace, of them that preach good thinges. *Esai. 52.*

And agayn: Calciati pedes in præparationem Euangelii pacis, Hauinge youre feete shod, to the preparation of the Ghospell of peace. Ergo, the Bishop muste weare Purple Sandales. *Ephe. 6.*

Ezechi. 36. Aſpergam ſuper vos aquam mũ-
dam. I wil ſprincle vpõ you clene
water. Ergo, the prieſt muſt ſprin-
kel ỹ people with holy water. Si-
ne me nihil poteſtis facere. With-
out me you can do nothing: Ergo,
the Biſhop onely muſt conſecrate
the churche, and no man els. All
theſe, with a number more of the
lyke, bee theyr argumentes, vſed
by William Durand in his Rati-
onali diuinorum. But let vs cũme
neare, and ſee the argumentes.
Whereupon the Maſſe is builte.
Nolite ſanctum dare canib⁹. Geue
not holy thynges to dogs. Ergo,
the prieſt at Maſſe, & other where
may not ſpeake to the people, but
in a ſtraunge tounge. The title
of Chriſtes deathe, was written
vpon the croſſe, in Greke Hebrue
& Latine. Ergo, al comen praiers,

in

In the church, must be vsed in one of the same tonges, that is, either in Greke, or in Hebrue, or in Latyne. These argumentes haue bē vsed by mani, deuised first, as mai be thought by Master Eccius.

Christ was buried in a schroude of linnen cloth. Ergo, the corporal muste be made of fyne lynnen. This argumente may be founde in Syluester.

Many of the laye people haue the palsey, and manye haue long beardes. Ergo, they muste all receyue the communion vnder one kynd. This is a cōmen argumēt, vsed in manner, by all them that haue wrytten in this behalfe.

Petra erat Christus. Christ was the rocke. Ergo, the altare muste be made of stone.

Domini est terra et plenitudo eius.

The earth is the Lordes and the fulnes thereof. And veritas tua in circuitu tuo. Thy truthe is in thy compasse. The money for whithe Judas solde Christ was rounde, ergo the host or the sacramentall breade muste be rounde.

Calix aureus Babilō in manu mea. Babilon is a cup of golde in my hande, sayth the Lorde. Ergo, the chalice must be of siluer or gold. This is an argumente of theirs vsed by M. Williā Durand. Where Virgil saieth, Cum faciam vitula, he vseth facere, for Sactificare. That is, he vseth this worde doing, for this worde, sacrificing. Ergo, when Christ said to his disciples, Hoc facite in mei memoriam, Do this, in remembraunce of me, he meant sacrifise this, in the remembraunce of me. This argumente

is

is fashioned out by M. Clitouei.

And to be short, the Angel ioked into the graue: Ergo, the priest must take of the paten, nd looke into the Chalice. Pilate washed his handes before the people: Ergo, ỳ priest must likewise wash hys hands, when he is at Masse. Judas kissed Christe: Ergo, the priest must kysse thé Altare. The theefe, on the crosse, repented hym selfe of his wicked lyfe: Ergo, the priest, at masse, must fetche a sigh, and knocke hys breast.

These, and other lyke, be theyr reasons. And who so listeth to see them, maye fynde them, and other more, as good as these in Wylliam Durande.

Nowe, good people, iudg ye in your conscience in differentelie,

vs bothe, whether of vs, bringeth you the better and sounder argu-ments. We bryng you nothynge but Gods holy worde, which is a sure rocke to builde vpō, and will neuer flete, or chynke. And ther-fore, ar we hable truli to say with saint Paule: Quod accepimus, a domino, hoc tradidimus vobis. We haue delyuered vnto you, the same thyngs, that we haue receiued, of the Lorde.

For concernynge the last mat-ter, that I promised to touche, it cannot be denyed, by any man, be he neuer so wilfull, but Christe in hys last supper ordeyned a com-munió, and shewed no maner to-ken of a priuate Masse, as maye planelye appeare, boothe by the wordes that he spake, and also by the order of his doinges. For he

toke

tooke the breade, brake it, deuided it, and gaue it to his disciples: and sayd. Drink ye all hereof, not vnto one alone, but vnto the whole. He sayd farther, by way of charge do this: That is to saye: Practyse this that I haue here donne, and that in sutche fourme and sort, as ye haue sene me do it.

S. Paule lykewyse, when he sawe, that the vse of the sacramēt was growen to disorder, that euery man toke his owne supper, priuately to him selfe, & that therby, bothe the holy Communion, & also brotherly loue, & vnitie was dispised, as it hath ben, in the west part of the churche, now a greate meanie of yeares, in thys latter time: he called them backe again, to the beginning thereof, & to the institucion of Christe: as geuinge

them thereby to vnderſtande, that the ſacrament cannot be better vſed, then Chryſt hymſelfe vſed it. This he ſayth. Cum conuenitis in vnum locum, non poteſtis dominicam cænam manducare vnuſquiſq; enim præſumit cænam ſuam: when ye reſort together into one place, ye cannot eate the Lords ſupper: For euerye one of you eateth hys owne ſupper afore hand. Therefore he ſaieth vnto them, Alter alterum expectate: Tarie ye & wait, one for an other: & ſo receyue the holy Communion altogeather. For this is it, that I delyuered vnto you, and the ſame ſelf thing, I receyued of the Lorde.

Here haue I brefely ſhewed, the diſorder of the priuate maſſe, by the firſte inſtitution of the ſacramente, and by the commaun-

demēt,

dement, & authoritie of S. Paule. Nowe wyll I, by Goddes grace, also declare, and open the same, by the examples, and whole practise, of the primitiue Church, and by the auncient Doctours, and other learned fathers, that followed after the Apostles time, for the space of fyxe hundred yeares, or more.

And I trust, ye shall clearely see, that for so longe tyme, there was no priuate masse, in the catholyque Churche of Chryst, in any countrey or coste, throughoute the worlde.

For all the writers, that were within the compasse of that time, haue lefte behynde them witnesse sufficiente, of a Communion: but not one of them all could euer tell vs, of any priuate Masse.

Clemens, who, as they ſay, was ſcholar to ſainte Peter, wryteth thus in an Epiſtle to S. James. Tot in Altare holocauſta offerantur quanta populo ſuffiecre debeant. Let there be ſo many hoſts offred vpon the altare, as maye be ſufficyent, for the people to receyue.

Dioniſius an auncient wryter, and as ſumme haue thought, diſciple vnto S. Paule, although the contrary may appeare, plainly by hys owne woordes, in a lytel booke, that he hathe made of the whole order of the churche in hys time, ſettyng foorthe the maner of the Lordes ſupper, wryteth thus: Tum ſacerdos ad ſacram cõmunionem, & ipſe conuertitur, & reliquos, vt vna communicent hortatur. That is: the prieſt both turneth hym ſelfe to the Commmiõ, and

and also exhorteth the rest to cō-municate, and receyue with hym. And farther he sayth: Sumpta demum atque omnibus tradita communione diuina, gratias referens, finem misteriis imponit. That is: The preist, when he hathe receyued hym selfe, and delyuered the holy communion to al the people, geueth God thanks, and maketh an ende of the misteries. Hytherto we finde plaine tokens of a cō-munion: But not one word of the priuate Masse.

Justinus martyr, in his apologie, or defence of the Christian faythe, sheweth in what sorte the Lordes supper was vsed in hys tyme. Diaconus (sayeth he) hortatur populum, vt illorum, quæ proposita sunt, velint esse participes. That is, the deacon exhorteth the peo-

people, that they will bee partakers of those thinges, that be laied foorth before them. Farther he sayeth. Diaconi distribuunt, ad participandũ præsentium vnicuiq; ex consecrato pane, et vnio, & aqua, illis vero, qui non adsunt, deferũt domum: That is, the deacons delyuer, of the consecrate breade and wyne & water, to euerye one that is there present. And yf there bee any awaye they carie it home to them. Here also we fynde a communion, but no priuate masse.

S. Ambrose rebuketh his people, that were then growen negligente, in receyuing the Lordes supper, and bled to excuse the mater, for that they thoughte themselfe not worthie. Si non es dignus quotidie, ergo nec semel dignus es in toto anno?

If thou be not worthye, saithe S. Ambrose, euerye day, then art thou not worthie once in a yeare.

And agayne, the same S. Ambrose expounding these words of S. Paule: Alius alium expectate, wryteth thus. Expectandum dicit, vt multorũ oblatio simul celebretur, et omnibus ministretur. That is, he commaũdeth them, to tarie one for an other, that the oblatyon of manye, maye bee celebrate, or donne togeather, and so be ministred vnto thẽ al. These words also sauer altogether of a Communion, and nothynge of a pryuate Masse.

Saint Hierome, S. Augustyne, & the ecclesiasticall history, witnesseth, that vntill that tyme cõmenli euery where, but specially in Rome the people vsed to cõmunicate euery daye.

Le

Leo, writing vnto Dioscorus, the Bishop of Alexandria, gaue him thys aduise, that where the churche was so lytle, that it was not hable to receiue all the whole people to cõmunicate altogether: thẽ the priest should minister two or thre communions in one daie: that as the people came in & had once filled the Churche, so they shulde receyue the Communion, & afterward geue place toothers.

S. Hierom, wryting vpon the xi. chapter, of the firste to the Corinthians, hath these wordes.

Cæna dominica omnibus debet esse communis, quia ille omnibus discipulis suis qui aderant, æqualiter tradidit sacramenta. That is, ỳ supper of the Lorde muste bee comen to all the people. For Christe gaue his sacramentes to all hys

disci-

disciples, that were present.

I leaue out other authorities for shortnes sake, for it woulde be to longe, to saye as mutche herein, as might be sayde.

All these holy doctours, & godly fathers geue vs moste perfecte euidence of a Communion, without mention makyng of any pryuate Masse.

Thus the Catholique churche of Christ vsed the holy communion at the beginninge. And euen thus, the most parte of Christian people, throughoute the whole world, the Indians, the Mauritanians, the Egiptians, the Persians, the Arabians, the Armenians, the Grecians, and as manie as beare the name of Christ, hath kept, and continued the same, amongst themselues, from the first

tyme

tyme they receyued the Gholpell, vntil this daye: And neuer receiued, or vsed the priuate Masse.

But what better witnesse may we vse in this behalfe, thē the verie masse booke it selfe: whiche is the rule and direccio of the masse. If the masse booke it selfe beare witnes agaynst the prinat masse, then I truste oure cause shall appeare summewhat better, then it hathe ben taken heretofore.

Firste by the way, before I enter nere into the matter, the praiers that be vsed in the Masse becommen, aswell to the people, as to the priest.

The priest sayeth. Oremus, let vs prai. And so goeth forth in his collecte. And at the ende thereof, the whole people by ỹ masse boke, are taughte to saye, Amen.

The

The prieſt ſayeth, the Lorde be with you, the people, by the maſſe booke is taught to anſwer, And with thy ſpirite.

The prieſt ſayeth, lyft vp your hartes, the people, by the Maſſe booke ſhulde aunſwere, we lyfte them vp to the Lorde. The prieſt turneth him to the people, & ſaith: Orate pro me fratres et sorores. Praye for me brothers, & ſiſters. And, by the verie order of ỳ maſſe boke, ỳ people ſhuld know what he ſayeth, & at his requeſt, ſhould pray for him. Hereby we ſee, that what ſoeuer Prayers bee vſed about the miniſtratiõ of the ſacrament, ought to be the commen requeſtes of all ỳ people. Therfore ſaith Juſtinus, an olde godly father, & a holy martir: Vbi gratias egit præpoſitus, vniuerſus populus acclamat, Amen.

That

That is, when the prieſt hath geuen thãkes, the whole people ſay, Amen. And Chriſoſtom likewiſe ſayeth. Ne mireris, ſi popul⁹ in miſteriis noſtris, cum ſacerdote, colloquatur. Marueile not ſayth Chriſoſtome, thoughe the people and the prieſt, in oure miſteryes, talke together. For in the commẽ praiers, that be vſed about the miniſtration, the prieſt and the people bothe in voyce and harte ſhoulde ioyne together. And when the prieſt hathe once done the conſecration, and the people ſhould, at his hand receyue the communiõ, the Maſſe booke it ſelfe, biddeth him to breake the breade in three parts. And therof haue idle heds, of late tyme, phanſied out manye miſticall follies: as thoughe one parte therof were offred for them

that

that be in heauen, ỹ other for the, ỹ they saye, be in purgatorie: The third for them that be a lyue.

These be fantasies, and verie folies, without any grounde, either of the holy scriptures, or of ỹ doctours, or of the oulde catholique Churche. But in verye dede, the breakinge and diuidynge of the bread as a remainent of the true, and the olde cõmunion, that was in vse in the time of the doctours of the church, & of the holy catholique fathers. For to that end, the breade is broken, that it may be diuided amonge the people. And therefore, the supper of the Lorde is called, Fractio panis that is the breakyng of Breade.

Moreouer the Priest, by the Masse booke, is taughte to saye. Accipite, edite. Take ye, eate ye.

And, habete vinculū charitatis, vt aptiſitis ſacroſanctis miſteriis. That is, haue ye the bond of charitie, that ye maye be mete foꝛ the holy miſteryes.

And to whom ſhall we thynke the pꝛieſt ſpeaketh theſe woꝛdes? It were to vayne a thing foꝛ him in the open congregatiō, to ſpeak to him ſelfe, and ſpecially e in the plural nūber. Yet were it a greate deale moꝛe vayne foꝛ hym, to ſpeake the ſame woꝛdes to the bꝛeade and wyne, and to ſay vnto them: Take ye, eate ye, oꝛ haue ye the bande of charitie, that ye may be meete, fyꝛ the holy miſteryes. Therfoꝛe it is euident, that theſe woꝛds ſhuld be ſpoken to the people. And that in ſutch ſoꝛt, as thei mighte well vnderſtande them, & pꝛepare thē ſelfe to the cōmunio.

And

And to conclude, the priest by his owne Masse booke, is bidden, to saye these wordes immediatly after the Agnus dei. Hec sacrosancta commixtio, et consecratio corporis, & sanguinis domini nostri Iesu Christi, fiat mihi, et omnibus sumentibus, salus mentis, et corporis. That is to saye, this commixtion and consecration, of the body and bloude of oure Lorde Iesus Christ, be vnto me, and to all that receyue it, health of body & soule. Thus in the masse boke it selfe, which as I sayd afore, is the very rule and direction of the masse, if it were vsed accordingly, we find a Communion for the whole congregatiō to receyue together, and no priuate masse.

Perhaps there may be sūme that wyl say, we graunte these things be spoken of the cōmuniō in ỹ old

Doctours: but there be as many thinges or mo spoken by them of the priuate masse: and al that you dissemble and passe by. I know, sutch replies haue benne made by diuerse. But, good bretherne, I will make it playne vnto you thorowgods grace, by the most aūcient writers, that were in, and after, the Apostles tyme, and by the order of the fyrste and primitiue Churche, that then there coulde be no priuate masse, and that who so woulde not communicate with the Priest, was then commaunded oute of the congregation.

In the canons of the Apostles, there is a decree made, against al sutche, as woulde be presente at the Communion, and yet not receyue the sacramēt. The wordes be these: Fideles qui in eccletiam

in

ingrediuntur, et scripturas audiũt, et communionem sanctam non recipiũt, tanquam ecclesiasticæ pacis perturbatores, a communione arceantur. That is: such christian mẽ, as come to the churche, and heare the scripturs, & receiue not ẏ holy communiõ, let them be excommunicated, as men that disquiet the whole Churche.

Calixtus, a Bishop of Rome, not long after the Apostles time, geueth out the lyke commaundemente in the same behalfe: Hys wordes be these. Peracta consecratione, omnes cõmunicẽt, qui noluerint carere ecclesiasticis liminibus, sic enim Apostoli statuerũt, et sancta Romana tenet ecclesia. That is: when the consecration is don, let euery man receyue the Communion, vnlesse he will be put of

from the entrie of the Churche. For this thing haue the Apoſtles ordeyned, and the holy churche of Rome contynueth the ſame.

S. Chriſoſtom, vpō the epiſtle of S. Paule to the Epheſians, ſharpely rebuketh the people, for refrayning the holy Communiō. Thus he ſaith: Non es dignus cōmunione: ergo nec precibus. Quā ratione preco dicit abite: tu vero impudenter perſtas. Thou wylte ſaye, ſaieth ſaint Chriſoſtom, that thou arte not worthye to receyue the Communion. Then art thou not worthi to be preſent at the comen prayers. The deacon ſayeth vnto you that will not communicate, geat you hence: and yet thou lyke an impudente man ſtandeſt ſtyll.

Sainte Gregorye, in hys dialog

alogues, shewth the maner of the Communion in his tyme, to the lyke purpose. Diaconus clamat, si quis non communicat, exeat, et locum cedat alteri. The deacō, saith S Gregory, speaketh out a loud. Who so wyl not communicate, let hym departe awaye and geue place to others.

Thys was the order of the olde time. The Deacō gaue warning to the people. Exeunto catechumeni: Exeunto pænitentes. Let such, as be yong nouices in the faithe, go forthe, let such, as are in their penaunce goe foorthe. That they that myght not communicat with the rest, shoulde departe from the Churche, and not be present at the Communyon.

And thys order continued stil, vntil

vntill the tyme of S. Gregorye, whiche was syxe hundred yeares after Christ. Who was there the that cõsecrated the bread & wine, and receyued al together, to hymselfe alone: where then was the priuate masse: where thẽ was the single Communiõ all this while:

Yet are there sũme, that whisper in corners, that the masse is a blessed, and a catholique thynge, and that the holye Communion, which now god of his great mercy hathe restoured to vs, is wicked, and scismaticall, and therefore they murmure agaynste it, therfore they refrayne it, and wil not, come to it.

O mercifull God, who would thynke, there coulde be somuche wilfulnes in the heart of man: O Gregorie: O Augustine: O Hierome:

rome: O Chrisostome: O Leo: O Dionise: O Anacletus: o Sistus: O Paule O Christ. If we be deceyued herein, ye are they ỹ haue deceiued vs. You haue taught vs these scismes, and diuisions, ye haue toughte vs these heresies,

Thus ye ordred the holy communiõ in your tyme, the same we receyued at your hand, and haue faithfullye delyuered it vnto the people, And that ye mai the more meruell, at the wilfulnes of suche men, they stande this day against so many oulde fathers, so manye doctoures, so many examples of the primitiue church, so manifest, and so playne wordes of the holy scriptures, & yet, haue they herein, not one father, not one doctoure, not one allowed example of the primitiue churche to make

for

foz thē. And when I say, not one, I speake not this in behemencie of spirite, oz heate of talke, but euen, as before God, by the waye of symplicitie, and truthe, leste any of you shoulde, happely, be deceyued, and thynke, there is moze weyght in the other syde, then, in conclusion, there shalbe founde. And therfoze once agayne I say: of all the wozds of the holy scriptures: of all the examples of the primitiue Churche: of all the olde fathers: of all the aunciente Doctoures: in these causes they haue not one.

Here the mater it selfe, that I haue nowe in hande, putteth me in remēbzaunce of certein things that I vttered vnto you, to the same purpose, at my last beyng in thys place. I remēbze. I layed

out

out then here before you, a number of thynges that are nowe in controuersie, wherunto oure aduersaryes wyll not yelde. And I sayde, perhappes boldelye, as it myghte then seeme to summe mē. But as I my selfe, and the learened of oure aduersaries thēselues do wel know, sincerely and truly, that none of all them, that thys daye stande agaynste vs, are hable, or shall euer be able to proue agaynste vs, any one of all those pointes, eyther by the scriptures, or by example of the primitiue Churche, or by the olde doctours, or by the auncyent generall counselles.

Synce that tyme, it hathe ben reported in places, that I spake then, more then I was hable to iustyfye and make good.

How

Howebeit, these reportes were onely made in corners, and therefore ought the lesse to trouble me. But yf, my sayinges had ben so weake, and might so easely haue ben reproued, I meruayle that the parties neuer yet came to the lyght, to take the aduauntage.

For my promise was, and that openly, here before you all. That yf any man were hable, to proue the contrary, I would yelde, and subscribe to hym. And he shoulde depart with the victory. Loth I am to trouble you, with rehersall of suche thinges, as I haue spoken afore, & yet, because the case so requireth, I shall desire you, that haue alreadye hearde me, to beare the more with me in thys behalfe. Better it were, to trouble your eares with twise hearing

of one thynge, then to betraye the truthe of God. The wordes, that I then spake, as nere as I canne call them to mynde, were these.

If any learned man of all oure aduersaryes, or if all the learned mē that be alyue be hable to bryng, any one sufficient sentence, oute of any olde catholique doctour, or father: Or oute of any olde generall counsell: Or out of the holye scriptures of God: Or any one example of the primitiue Churche, wherby it may be clearly & plainly proued, that there was any priuate masse in the whole world at that tyme, for the space of fyre hundred yeares after Christ: Or that there was then any Communion ministred vnto the people vnder one kynd: Or that, the people had theire commen prayers then in a straunge

ſtraunge tonge that they vnder-
ſtoode not: Or that, the Byſhop
of Rome was then called, an vni-
uerſall Byſhop, or the head of the
vnyuerſall Churche: Or that, the
people was then taught to beleue
that Chriſtes body is really, ſub-
ſtantially, corporally, carnally or
naturally in the ſacramente: Or
that, hys body is or maye be in a
thouſande places, or mo, at one
tyme: Or that, the prieſte did then
holde vp the ſacramente ouer hys
head: Or that, the people did then
fall downe and worſhip it with
godly honour: Or that, the ſacra-
ment was then, or nowe ought
to be hãged vp vnder a Canopie:
Or that, in the Sacramente af-
ter the wordes of Conſecration
there remayneth onelye the acci-

dents

dentes and shewes withoute the substaunce of breade and wyne: Or that the Priest then deuyded the Sacramente in three partes and afterward receyued him selfe all alone: Or that, who so euer had sayde the Sacramente is a fygure, a pledge, a token, or a remembraunce of Chrystes bodye, had therefore been iudged for an heretique: Or that, it was lawfull then, to haue .xxx. xx. xv. x. or v. Masses sayde in one Churche, in one daye: Or that Images were then set vp in the churches, to the entente the people myghte worshyp them: Or that the Laye people was then, forbidden, to reade the worde of God in theyr owne tounge.

If any man alyue were hable to

proue,

proue, any of these articles, by any one cleare, or playne clause, or sentence, eyther of the scriptures: or of the olde doctours: or of any olde generall Counsell: or by any exãple of the primitiue church: I promised then ẏ I would geue ouer and subscribe vnto hym.

These wordes are the very like I remember I spake here openli before you all. And these be the thynges, that summe men saie I haue spoken, and cannot iustifye.

But I for my part, wil not only, not cal in, any thing that I thẽ sayde, (beyng well assured of the truthe therein) but also, wyll laye more mater to the same. That yf they, that seeke occasiõ, haue any thynge to the contrary, they maie haue the larger scope to replye agaynste me.

Wherfore, beside al that I haue sayd already, I wyl say farther, & yet nothing so mutch, as might be sayde. If anye one of all oure aduersaryes, be hable clearly and plainly to proue, by sutche authoritie of the scriptures, the oulde doctoures, and councelles, as I sayd before, that it was then lawfull, for the priest, to pronounce the wordes of consecration closely, and in sylence to him selfe: Or that, the priest had then authority, to offer vp Christ vnto his father: Or, to communicate and receyue the sacrament for an other, as they do: Or, to applye the vertue of Christes, death and passiō, to any man by the meane of the masse: Or ẏ, it was then thought a sounde doctrine, to teache the people, that the masse ex opere o-

perato: That is, euen for that it is sayde, and donne, is hable to remoue any part of our sinne: Or that then any christian man called the sacrament his Lorde and God: Or that, the people was thē taught to beleue, that the bodie of Chryste remayneth in the sacrament as long as the accidents of the bread remayne there without corruption: Or that, a mouse, or any other worme, or beaste maye eate the bodye of Christe: (for so summe of oure aduersaries haue sayde and taught) Or that, when Christ saide Hoc est corpus meum. This word, Hoc, pointeth not the bread, but Indiuiduum vagum, as summe of them saye: Or that, the accidentes, or formes, or shewes of breade and wyne, be the sacra-

mentes

ments of Chrystes body & bloud, and not rather the verye breade and wyne it selfe: Or that, the sacramente is a sygne or token of the body of Chryst that lyeth hidden vnderneathe it: Or that, ignorannce is the mother and cause of true deuotion, and obedience: These be the highest misteries, & greatest keyes of theyr religion, and without them, theyr doctrine can neuer be mainteyned and stande vp ryght. If any one, of al oure aduersaryes, be hable to auouche any one of all these artycles, by any sutche sufficiente authoritie of scriptures, doctours, or Councelles, as I haue required as I sayde before, so saye I now agayne, I am contente to yelde vnto hym and to subscribe.

But I am well assured, they shall neuer be hable, truly to alleadge one sentence.

And because I knowe it, therfore I speake it, lest ye happelye shoulde be decepued.

All this notwithstandynge ye haue heardе men, in tymes paste, alleadge vnto you coũcelles doctours, antiquities, successiõs, and long continuaunce of time, to the contrarye. And an easie mater it was so to doe, specially before them, that lacke either leysure, or iudgment to examine their proufes. On a time Mithridates the kynge of Pontus layed syege to Cizicum, a towne ioyned in frendship to the Citie of Rome. Which thynge the Romans hearynge made out a gentleman of theyrs, named Lucullus, to rayse ỳ siege.

After

After ẏ Lucullus was within the sight of ẏ towne, & shewed himself with his company, vpon the syde of an hill, thence to geue courage to the Citizens within, that were besieged: Mithridates to cast thē into despaire, and to cause thē the rather to yelde to hym, made it to be noysed, and bare them in hand that all that new cōpanie of souldiers was his, sent for purposeli, by him, against the Citie. All that notwithstandynge the Citizens within, kepte the walles and yelded not. Lucullus came on, raised the sige, vāquished Mithridates, and slew hys men. Euen so, good people, is there now a siege layde to youre walles, an armie of doctours and councelles: shew themselues vpon an hill: The aduersary, that would haue you yelde,

beareth you in hand, that they ar their ſouldiers, & ſtande on theyr ſyde. But kepe your hold, the doctours & olde catholique fathers, in the pointes that I haue ſpoke of, ar yours, ye ſhall ſee the ſyege rayſed, ye ſhall ſee your aduerſaryes diſcomfeited, & put to flight. The Pelagiãs were hable to alleadge ſaint Auguſtin, as for thẽ ſelfe, yet when the mater came to proſe, he was agayuſt them. Heluidi⁹ was hable to alleadge Tertullian, as making for hym ſelfe, but, in trial he was againſt him.

Eutiches alleadged Iulius Romanus for him ſelfe, yet in dede, was Julius moſte againſte him.

The ſame Eutiches alleadged for him ſelfe, Athanaſius, & Cyprian, but in concluſiõ, they ſtode boothe agayngte hym.

Neſto-

Nestorius alleadged the coū-
sel of Nice, yet, was the same coū-
cell founde against him.

Euen so they, that haue auaū-
ted them selues, of doctours, and
Councelles, and continuaunce of
time in any of these pointes, whē
they shalbe called to trial, to shew
their proues, they shall open their
handes and fynde nothynge. I
speake not thys, of arrogancye,
(thou Lorde knowest it best, that
knowest all thynges) But for as
mutch, as it is Goddes cause, and
the truth of God, I shuld do God
greate iniurye, yf I shoulde con-
cele it. But to returne agayne to
oure mater, There be sūme ẏ say,
ẏ no masse is pryuate, or to be ta-
ken, as the action of one priuate
man. For they say, the priest that
sayeth

sayeth masse here, dothe communicate, with an other prieste, that sayeth Masse sūme other where, where so euer it be, the distance beyng neuer so greate. This cōmission semeth verye large. For so, may the prieste that sayth masse in Englande, or Scotland communicate with the prieste that is in Calicute, or in the farthermost part of India. And by this meanes, shuld there be no excommunication at all, for the partie excommunicate might say, he wold communicat with the prieste whether he would or no. But Saint Paule gloseth not the matter on this sort, but sayeth. Alter alterum expectare. That is: tari ye one for an other. And agayne he sayeth, when ye come together, ye cannot eate the Lordes supper, for e-

uerye

euery one of you taketh his owne supper afore hande.

Some others saye, the preiste maye communicate for the people, and that is as meritorious vnto them, as if they had communicate them selfe. But what commission hath the preist so to do: or from whō: or what certeine knowledge hath he, that his receyuing of the communion shalbe auaileable for the people, for yf it be soe, what neded it then Christ to saye Accipite, bibite, ex hoc omnes.

Or yf we maye receyue the sacramente of Christes bodie one for an other, why maie not we aswell be baptised one for an other: Why maye we not aswel, confesse our faultes before the congregation and receyue absolucion one for an other? Why maye we not,

heare

heare the ghospel, and beleue one for an other. O that these folyes so weake and so bayne, without shewe, or shadowe of any truthe, shoulde euer synke into a Christian heart, or take place in Goddes religion. S. Paule sayeth: Qui manducat, et bibit indigne, iudiciū sibi māducat, et bibit. Who so eateth or drynketh vnworthely, eateth & drynketh iudgemente, not vnto others, saieth S. Paule, but to himself. Againe S. Paule saieth, who so beleueth in him ꝯiustifieth the wicked, not the fayth of ani other man, but his owne faith is rekened to hym vnto iustice.

S. Chrisostome sayeth: It is the heresie of the Martionites, to thynke that any one man may receyue the sacrament for an other, & therfore he maketh light of such disorder of the sacramentes & calleth

leth them Sacramenta. Origene sayth. Ille est sacerdos et propitiatro, et hostilia. Est enim Agnus dei qui tollit peccata mundi: Quæ propitiatio ad vnum quemque venit, per viam fidei: He is our preest sateth Origen, he is our attonemēt, he is our sacrifice.

For he is the lamb of god that taketh awaye the sinnes of the world. Which attonement, (saieth he) commeth vnto vs, (not by the application of the masse,) but by the waye of faythe,

S. Augustine likewise saythe. Si non obliuiscimur mundi saluatoris, quotidie nobis christꝰ immolatur. Ex ipsis reliquiis cogitationis, id est exmemoria, Christus nobis quotidie immolatur. If we forgeat not the sauioure of the worlde. Chryste is euerye day sacrificed vnto vs.

Euen

Euen by the remeinentes of oure cogitacions: that is, by our remēbraunce of hys death. Chriſte is made a ſacrifice vnto vs euerye daye. It is not therefore neither the faythe, neyther the doinge of the prieſte, but our owne doing, & our owne faith, that appliteth, vnto vs, the vertue and merites of Chriſtes deathe. Summe other ſaye, that S. Peter ſayd maſſe at Rome, and S. James at Hieruſalem. And why ſay they not rather, that Chryſte hymſelfe ſayde maſſe: for that were the nere way to bryngе the maſſe into credite. Or why, ſaye they not ſoner, that Aaron and his chapleines ſayde maſſe: For in dede, as it hath ben vſed, the churche hath had mutch more of the roabes, of the Ceremonies, & of the ſacrifices of Aaron,

cō, hen of the institucion or ordinaunce of Christe: But this haue men tolde you, and with sutche thynges, as they haue founde out them selfe, thei haue infeasked, and fathered the Apostles of Christe. So commenly, cōiurars and sorcerers make their bauntes that they haue al theyr bookes & their cunnyng from Athanasius, from Moyses, from Abel, from Adam, from Raphel the Archangell.

Thus the people of God is deceyued and mocked, and in steade of precious stones, driuen to take counterfeites. For I assure you bretherne, in the tyme of Peter & James, neyther was there anye man that euer heard the name of Masse, (for Missa was neuer named, vntill foure hundred yeares after Christ: And yet then was it

no

noz pziuate masse neither, but a Communiõ) noz yet were the peces and parts of the masse, as we in ourc tyme haue seene them, set together.

And what masse coulde that be, that as yet, had neither her owne name, noz her partes.

But, foz as mutche as they affirme so constantly, ẏ S. James sayd masse at Hierusalẽ: & what soeuer it were that he sayde, wyll nedes haue it called, by the name of a masse: let vs compare theyr masse, and sainte James Masse, bothe together S. James sayde his masse in the commen tounge, as the people mighte vnderstand him: They, saye their Masse in a straunge latin toung, that the people shulde not knowe what they mene. Saint James spake oute

the

the wordes of consecratiō distinctly & plainly: They in theyr masse, suppresse the same woordes and keke them close. S. James in his masse ministred the communion vnto the people: They, in theyr masse, receiue them selfe al alone. S. James, in his Masse, mynistred the sacrament vnto the people vnder bothe kindes: They in theyr masse, minister ỳ sacrament vnto the people in one kynd onli. S. James, in his masse, preached and setforth the deathe of Christ: They, in theyr masse, haue onely a number of dumme gestures, & Ceremonies, which they themself vnderstand not, and make no maner mention of Chrystes deathe. Saint James Masse was ful of knowleadge: Theyr Masse is full of ignorauunce.

Saint.

S. James masse was ful of consolation. Their masse is ful of superstition. When S. James said Masse, the people resorted to receyue the sacrament. When they saye Masse, the people resorteth to loke vpon onely, and to behold the sacramente. And to conclude, S. James in his masse, had christes institution: They, in theyr masse, haue welnere nothing els but mannes inuentyon.

Sutche difference ye maie see, betweene S. James Masse and theires. O that S. Paule were now alyue, & saw the behauoure, and ozder of the pziestes, at theyr masse. Thinke ye, that he would take it, & accompt it, foz the lozdes supper? When he had espied, but one faulte in the holy communiõ, amongst ỹ Cozinthians, streight

waye

waye he rebuked them, and called them backe to Christes institution. This, sayeth he, I receyued of the Lorde, and the same, I gaue ouer, vnto you.

But if he saw the disorder that we haue seene, woulde he not be moued asmuche against vs now, as he was sometime, against the Corinthians: wold he not pul vs backe to the institution of Christ, as he did then? Would he not say vnto vs, did I euer teache you, to minister the holy Communion, in a straunge language? did I euer teache you, to receyue the Communion, priuately to your selfe alone, and so to disdayne, & to despise your brethern? Did I euer teache you to minister the Communiõ to the people in one kynd? Did I euer teache you, to saye

Maſſe, or to receiue the Sacra-
mente for the people? Did I euer
teache you, the idle folies of your
cannon? Did I euer teache you, to
offer vp the ſonne of God vnto
hys Father: Did I euer teache
you, ani other propitiatorie ſacri-
fice for ſinne, then that Chriſte
once offered vpon the croſſe? Dyd
I euer teache you, to miniſter the
Lordes ſupper, wherein the peo-
ple ſhoulde nothing els but looke
vpon, and beholde your doinges,
withoute any kynde of knowe-
ledge or comforte? Did I euer
teache you, to lyfte the ſacrament
ouer youre headde? Did I euer
teache the people, to fall downe
thereunto, and to worſhyp they
knowe not what?

Be theſe the thynges, that I
deliuered you? Be theſe ỹ things,
that I receyued of the Lorde?

This

Thys woulde sainte Paule saye vnto vs, yf he were now alyue. Thus would he reproue vs, and call vs to the standarde, and originall of the fyrste appoyntynge of the holy Sacrament.

Oure owne inuentions, and phantasyes, wherewith we had filled the Masse, were so manye, and so grosse, that they quyte couered. and shadowed the deathe of Chryste, and the holye mysteryes of oure saluatyon.

Therefore we coulde not truly saye, these thynges Paule deliuered vnto vs, or these thynges Paule receyued of the Lorde.

Wherefore, good people, and derelye beloued brethern, for asmuche as we see, there haue ben great and euident abuses, and errours in the Masse, so playne and so manyfeste, that no

man, that hathe reaſon, and wyll conſyder therin, can denye it. Let vs folowe the counſeyle of ſainte Paule, let vs returne to the ordinaunce of Chryſte, vnto the true ſtandard that cannot fayle vs.

As it is not in the power of mã, to appoint ſacramẽtes: ſo is it not in the power of man, to alter or chaunge ſacramentes. God wyll not be worſhipped, after our phãtaſies, & therfore, ſo often times, he chargeth vs, in the ſcriptures: Non facietis, quod bonum videtur in oculis veſtris. Ye ſhall not doe that thig, that ſemeth good to you in your owne ſyght: Ye ſhall not tourne, neyther to the leaft hand, nor to the ryght: But, what thing ſoeuer I bid you do, that onli ſhal ye doe. Your thoughts be not my thoughts, neyther be your wayes

my

my wayes. For as farre as heauen is from the earth, or the easte from the weste, so farre of, be your thoughtes from my thoughtes, & your wayes, frō my wayes, saith the Lorde. It is a daungerous thyng, for a mortall man, to controlle, or fynd fault, with the wisdom of the immortall God. Tertulliā, an olde father of ỹ church, sheweth vs, the wilfulnes of mās harte, after it hath once enterprised, to presume a litle agaynste Gods truthe, and ordinaunce.

Præter scripturas faciunt, vt post, audatius contra scripturas faciant.

Firste saieth he, they attempte sumwhat beside the scriptures, to thentēt, that afterward, thei may gather courage and boldnes to do contrarye to the scriptures.

At the ende they proceade as far,

as the

as the Scribes and Phariseis, that for maintenaunce of theyr owne tradicyons, despysed, and brake the Commaundementes of God. For redresse therein, there is no better waye, then to folowe Saint Paules councel here, and to haue recourse to Goddes holy worde.

Saint Ambrose saith Interrogemus Petrum: Interrogem⁹ Pauli, si verū volum⁹ inuenire. If we will fynd oute the truth, & be put out of doubte sayeth Saint Ambrose, let vs harken what Peter and Paule wyll saye vnto vs.

Saint Cipryan sayeth. Hinc schismata oriuntur, quia caput non quæritur, et ad fontem non reditur. Et cælestis magistri præcepta, non seruantur. Hereof sayeth Sainte Cipryan, arise schismes, and deui-

sions

syans, for that we seke not to the heade, nor haue recourse to the spryngе, nor kepe the commaundements of the heauenly master.

Tertullyan sayeth, Hæc ratio, contra omnem hæresim valet, hoc verum est, quod primum fuit. Thys reason, sayeth he, is hable, to confounde all maner heresyes. That thing is true, that was first appoynted.

O that oure aduersaries, and al them that stand, in the defence of the Masse thys daye, woulde contente them selfe, to be iudged by thys ruele.

O that in al the controuersies, that lye betwene vs and them, they woulde remytte the iudgemente, vnto Goddes worde. So shoude we soone agree, and ioyne together: So shoulde we

delyuer nothing vnto the people, but that we haue receyued at Goddes hande.

And yf there be any here, that haue had, or yet hathe, anye good opinion of the Maſſe, I beſeche you for Goddes ſake, euen as ye tender your owne ſaluation, ſuffer not youre ſelfe, wilfully to be lead awaye: runne not blyndelye to youre owne confuſiō. Thinke with youre ſelfe, it was not for noughte, that ſo manye of youre bretherne, rather ſuffered them ſelues to dye, and to abyde al maner extremitye, and crueltie, then they woulde be partakers of that thinge that you reken to be ſo holye. Let theyr deathe, ler theyre aſſhes, let theyre bloud that was ſo a bundantlye ſhedde before youre eyes, ſumewhat preuayle

wish you, and moue you.

Be not rueled by your willull affections. Ye haue a good zeale, and minde towardes God. Haue it, accordyng vnto the knowledge of God. The Jues had a zeale of God, and yet they crucifyed the sonne of God. Searche the scriptures, there shall ye fynde euerlasting lyfe. There shal ye learne to iudge your selfe, & youre owne doinges, that ye be not iudged, of the Lord If euer it happen you, to be presēt againe, at the masse, thinke but thus with youre selfe: what make I here? What profite have I of my doynges? I heare nothyng: I vnderstand nothing: I am taught nothyng: I receyue nothynge: Christe bad me, take: I take nothynge. Chryste badde me, eate: I eate nothynge. Christ

bad

bad me, drynk: I drynk nothing. Is this, the institucion of Christ? Is this, the Lordes supper? Is this, the right vse, of the holy misteryes? Is this it, that Paule delyuered vnto me? Is this it, that Paule receyued of the Lorde? Let vs saye but thus, vnto oure selfe: and no doubte God of hys mercye wyll open oure heartes: we shall see oure errours: & content oure selfe, to be ordred by the wisdome of God: to do that God will haue vs doo: to beleue that God will haue vs beleue: to worshyp ẏ God wil haue vs worship.

So shall we haue comforte, of the holy misteryes: So shal we receyue the fruites of Chrystes death: So shall we be partakers of Chrystes bodye and bloud: So shal Christ truli dwel in vs, & we

in

in him: so shall al errour, be taken
frō vs: So shal we ioyne al toge-
ther, in Gods truth: So shall we
all be able, with one hert, and one
spirite to know, and to glorysie
thee onely, the true, and the
liuyng God, and his only
begotten sonne Jesus
Christ to whom both
with ẏholi ghost,
be all honour
and glorye
for e-
uer, and euer.
Amen.
(:.:)

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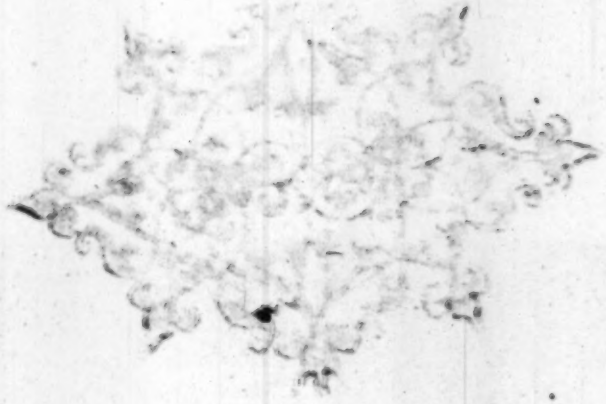
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